John Carter Brown.

GOOD NEWES FROM VIRGINIA.

SENT TO THE COVNSELL and Company of VIRGINIA, resident *in England.*

FROM ALEXANDER WHITAKER, THE Minister of HENRICO in *Virginia.*

WHEREIN ALSO IS A NARRATION of the present State of that Countrey, and *our Colonies there.*

Perused and published by direction *from that Counsell.*

And a Preface prefixed of some matters *touching that Plantation, very requisite to be made knowne.*

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A.p. 432.

JOHN CARTER BROWN

TO THE RIGHT HONORABLE, MY VERY GOOD LORD, RAPH LORD VRE, Lord Preſident of Wales: Continuance and encreaſe of all Honor and happineſſe, *from Chriſt Ieſus.*

RIght Honorable, amongſt the many diſcouragements that haue attended this glorious buſineſſe of the Virginian plantation: none hath been ſo frequent, and ſo forcible, as the calumnies and ſlanders, raiſed vpon our Colonies, and the Countrey it ſelfe. Theſe being deuiſed by the Diuell, and ſet abroach by idle and baſe companions, are blowen abroad by Papiſts, Players and ſuch like, till they haue filled the vulgar eares: And hauing once entred, then they run (like wilde fire) from man to man: for as wilde fire, hardly findes a houſe which is not matter combuſtible; ſo theſe idle tales hardly meete a man who giues not (paſſage at the leaſt, if not) credit to them: whereupon the Diuell and his aſſociates (of all ſorts) hold

Calumniare audacter, aliquid hæret.

and practiſe this rule, as a ſure Maxime, ſpeake any thing, ſome will beleeue it; be it neuer ſo falſe, ſome will entertaine it, Truth and Innocencie ſhall neuer ſo wipe it off, but ſome thing will ſtick behind. Our onely comfort is (next to the aſſurance of Gods acceptation of the worke) that men of honourable minds, and ingenuous diſpoſitions, and all that are godly-wiſe, will check and controule theſe idle and ſlanderous ſurmiſes, as they meet with them: and for their better aſſiſtance, encouragement and direction in ſo doing, our Counſell and Gouernours hold it needfull to make knowne to the world, ſuch relations and informations as wee receiue from thence, from men of iudgement and experience, and of approued faithfulneſſe and integritie. And therefore though this enſuing Treatiſe (written by Maſter *Whitaker*, one of our Miniſters in *Virginia*) was ſpoken there, and ſent hither rather for the priuate vſe and encouragement of ſuch, whoſe purſes heere, or perſons there were ingaged in the action, then with any intent to make it publike: yet for the reaſons aforeſaid, it was held fit after mature conſideration to diuulge it, that ſo the naked and plaine truth may giue a iuſt affront to the cunning and coloured falſhoods deuiſed by the enemies of this Plantation.

And becauſe the man was once ſo well knowne to me (as he is ſtill, and euer ſhall be beloued of me) I was deſired by them, that may command mee to peruſe the Originall it ſelfe, and for that I had (as they probably thought) ſome knowledge of his hand, to conſider whether truly or ſuſpiciouſly it

bore

bore his name. And if I found cauſe of the leaſt ſuſpicion, to reiect it: but if, by true and infallible tokens, to be his hand, then to giue ſome teſtimony to the world of a truth ſo euident?

Two points therefore I perceiue needfull to bee made knowne, which I deſire all men to take notice of, from mee, who haue peculiar reaſon to know them both, ſo well, as few or no other can: firſt, who the Author is; and then, whether this come vndoubtedly from him or no. The firſt point: who Maſter *Whitaker* is that wrote this Treauſe.

The Author is Maſter *Alexander Whitaker*, Preacher to the Colonie at *Henrico*, vnder the gouernment of the valorous and worthy Knight Sir *Thomas Dale*, with whom alſo he went: hee was ſonne to that reuerend renowned, Doctor *Whitaker*: a Maſter of Arts of fiue or ſixe yeares ſtanding in Cambridge: was ſeated in the North countrey, where he was well approued by the greateſt, and beloued of his people, and had competent allowance to his good liking, and was in as good poſſibility of better liuing, as any of his time: he had alſo ſome meanes of his owne left him by his parents: all which notwithſtanding, he meerely of himſelfe, for ought I know, entertained a purpoſe of going to *Virginia*, to aſſiſt that Chriſtian plantation in the function of a Preacher of the Goſpell. And hauing after many diſtractions and combates with himſelfe (as he told me) ſetled his reſolution, that God called him thither, and therefore he would goe: He accordingly made it good, notwithſtanding the earneſt diſwaſions of many his neareſt friends, and the great diſcouragements which he daily heard of, touching

the buſineſſe and Countrey it ſelfe: and arriued there with Sir *Thomas Dale*, by a very ſpeedy and ſafe paſſage (ſcarce of eight weekes long) in May 1611. from whence he hath ſince then written many comfortable letters, both to the Counſell and Committies, and his priuate friends: and of late (after he had beene there a yeare and more) hath ſent vs this little Treatiſe, which as I know aſſuredly to come from him, and to be a great part of it written, and all of it ſubſcribed with his owne hand. So I dare ſay, if he had thought wee would haue publiſhed it, he would otherwiſe haue adorned it: for I know (and ſo doe others that know him) hee is able to haue written it in Latine or in Greeke, and ſo to haue decked it both for phraſe and ſtile, and other ornaments of learning and language, as might ſhew him no vnworthy ſonne of ſo worthy a father: And I dare ſay, if he liue, (be it in *England* or *Virginia*) he will in due time manifeſt to the world by true and good euidence, that God hath made him heire, as of diuers of the holy vertues, ſo of a good part of the learning of his renowned father. And the more liberall am I in giuing him his due, the further he is off from mee, and by that meanes can be the leſſe ſenſible of it.

The ſecond point: That it is aſſuredly his, and written with his owne hand.

Nor ſpeake I this ſo much for his ſake (though I loue him aboue many, and know it aboue any other) whoſe owne deeds will ſufficiently approue him. As for the truth which is ſo much ſuppreſſed, and that Chriſtian plantation ſo much diſparaged in this baſe world: for are they not ſo impudent as to ſay; who go thither but baſe and banke-rupt perſons,

ſons, and who haue no meanes of their owne? or elſe ſuch as are perſwaded and wrought vpon to go? And when they come there, are they not ſtarued, and do they not die like dogges? But how falſe this is in reſpect of the Countrey, the narration interlaced in this diſcourſe from him that liues there, will declare: and how ſlanderous the other is to the perſons, I ſhall in ſome ſort make it appeare.

I therefore hereby let all men know (and malice it ſelfe ſhall neuer diſproue it) that a Scholler, a Graduate, a Preacher, well borne, and friended in England, not in debt nor diſgrace, but competently prouided for, and liked, and beloued where he liued, not in want, but (for a ſcholler, and as theſe dayes be) rich in poſſeſſion, and more in poſſibilitie, of himſelfe without any perſwaſion (but Gods, and his owne heart) did voluntarily leaue his warme neſt, and to the wonder of his kindred, and amazement of them that knew him, vndertooke this hard, but in my iudgement, heroicall reſolution to go to *Virginia*, and helpe *to beare the name of God vnto the Gentiles*. Men may muſe at it; ſome may laugh, and others wonder at it. But will you know the reaſon? God will be glorified in his owne workes, and what he hath determined to do, hee will find meanes to bring to paſſe, for the perfecting therefore of this bleſſed worke; he hath ſtirred vp able and worthie men to vndertake the manning and managing of it: Magiſtracie and Miniſtery are the ſtrength and ſinewes; nay the very life and being of a Chriſtian body politique. Therefore ſeeing without theſe all emptying of purſes heere, and ventering of perſons thither,

thither, is to no purpoſe. God in his wiſdome prouided, and in his mercie prouoked, godly and able men to furniſh both theſe functions: and ſuch as might at home haue liued in places of honour and command, or in faſhion competent and conuenient to their conditions.

And this, Right Honorable, is one of the foure Arguments, and as it were plaine demonſtrations, that haue conuinced mee to beleeue that aſſuredly God himſelfe is the founder, and fauourer of this Plantation. And I will craue leaue of your Lordſhip to put them downe, becauſe I am of minde, that the want either of knowledge, or conſideration hereof, hath beene, and is the cauſe of the error and miſpriſion of the world, touching this buſines; and doe thinke that if men did ruminate, and aduiſedly conſider of theſe particulars, they would reprooue themſelues for their former thoughts, and ſay plainly, *Digitus Dei eſt hic.*

1 The maruellous and indeed miraculous deliuerance of our worthy Gouernours, Sir *Thomas Gates*, Liefetenant generall, and Sir *George Somers*, Admirall, with all their company, of ſome hundred and fiftie perſons, vpon the feared and abhorred Ilands of the *Barmudaes*, without loſſe of one perſon, when the ſame houre nothing was before their eyes, but imminent and ineuitable death; as neuer ſhip came there that periſhed not, ſo neuer was it heard of, that any ſhip wrackt there, but with the death of all or moſt of the people, ſaue onely this of ours. Oh how the world ſhould haue rung of it ere this, if a farre leſſe deliuerance had happened to any

any of the Ieſuiticall plantations: and ſurely the Counſell of *Virginia* doe wrong themſelues and the buſineſſe: nay they muſt giue me leaue to tell them they obſcure the glorie of God, if they take not order, that a full compleate and plaine narration of that whole action, both danger and deliuerance be publiſhed to the world.

2 The full diſcouerie (by meanes of their former deliuerance) of thoſe *Barmuda* Ilands, which hitherto haue been held in the world, as inacceſſible, ſo not habitable, but ſo fearefull, hideous and hatefull, as it ſeemed a place abandoned of God and Man, and giuen vp to the diuels power and poſſeſſion, and to bee of all knowne places in the world, a very hell vpon earth, rather then a place for men to dwell in. But thoſe honorable Gentlemen, being by the heauenly Pylot preſerued vpon them, where all men elſe periſhed, liuing there almoſt a yeare (till they had made themſelues two little ſhips of Cedar) found it ſo goodly, ſo ritch, ſo plentifull, ſo healthie, and ſo temperate a Countrey, as in ſo long a time, ſcarce three died of 150. In ſo much as hardly could they get their men away, when they departed: theſe Ilands being then diſcouered, and ſince poſſeſſed and planted by vs, are found a habitation of ſuch ſafetie and ſecuritie (hauing no enemie within nor any to be feared without, becauſe the entrance is ſo difficult:) and of ſuch plentie of all things for life; and of ſo good temper for health; and fraught with ſo many rich commodities for ſatisfaction of the Aduenturers, as for the preſent they bee euen as a new life and a ſeminarie

to *Virginia*: and for the future times, it is likely will prooue a matter of greater consequence, then most men thinke of, and of more worth, then any Ilands or continent discouered in our age.

3 The speciall and most fatherly prouidence of God ouer this action, in vpholding it when man had forsaken it, and giuing it life againe when man had left it for dead: for had not Sir *Thomas Gates* and Sir *George Somers* come into *Virginia* from the *Barmudaes* euen when they did, the poore Colonie (which during that yeare of their absence, by enduring the miserie of misgouernement, had fallen into all extremitie of distresse) had been gone away, and our Plantation possessed by the Sauages: and (which was much more miraculous) when they being come in, and in all about 240. persons, and in such extreame miserie and famine, as the Honorable Commander was euen forced to yeeld to that which others moued (but himselfe had rather haue died then done) namely to put themselues to the Sea to come for *England*, and quit the Countrey: and when this (full sore against his heart) was put in execution, and euery man aboord, their Ordenance and Armour buried, and not an English soule left in *Iames* Towne, and giuing by their peale of shot, their last and wofull farewell to that pleasant land, were now with sorrowfull hearts going downe the Riuer: Behold the hand of heauen from aboue, at the very instant, sent in the Right Honorable *La. war* to meet them euen at the riuers mouth, with prouision and comforts of all kind: who if hee had staied but two Tydes longer had

come

come into *Virginia*, and not found one Englisſh man: whereupon they all with as much ioy returned, as with ſorrow they had come away, and making as it were a new entrie and poſſeſſion, tooke vp their Ordnance and their Armour, and the next day receiued their Honorable Lord Generall, with all ioy and applauſe, and from that day by Gods bleſſing they neuer wanting gouernment, they neuer wanted bread, for him that would take paines and do his dutie. If euer the hand of God appeared in action of man, it was heere moſt euident: for when man had forſaken this buſineſſe, God tooke it in hand; and when men ſaid, now hath all the earth caſt off the care of this Plantation, the hand of heauen hath taken hold of it: God therefore bee glorified in his owne worke.

But it will be heere ſaid by ſuch as are ſtrangers or enemies to this buſineſſe: if this Countrey be ſo rich and plentifull, and your Commanders ſo wiſe and prouident, as you pretend; how could it be that they being there, and not hindered by warre nor inuaſions, ſhould fall into ſuch extremities of want, as to be faine to quit the Countrey, and come for England, or elſe there to ſtarue for want of food.

Indeed (Right Honorable) this Obiection is of ſuch moment, as though I am vnwilling to be large, yet muſt I needs ſpend ſome lines in giuing anſwere; which ſhall be ſuch, I hope, as ſhall giue ſatisfaction to the indifferent, and ſtop the mouthes of the malignant.

Let therefore the Chriſtian and courteous Reader be pleaſed to know, that when the two forena-

med Commanders, in the great ſhippe (called the Sea-Venture) were loſt, and yet ſaued vpon the *Barmudaes*, their Fleet conſiſting of ſixe or ſeuen ſhips more, and fraught with almoſt foure hundred men landed (after a long and terrible tempeſt) in *Virginia*, where ſo many men wanting their Gouernors, and being too many to be commanded by the Colony they found there before them, fell firſt into factions, and at laſt into plaine diſtractions: and ſo one yeare of miſgouernment ouerthrew that body, which till then had proſpered, and by good gouernment was brought to ſo good a ſtate, as at their landing they had corne ſufficient in ſtore, a harueſt in the ground, good ſtore of liuing cattell, and had the Sauages in good correſpondencie: but this one, yea our want of gouernment) the moſt diſaſterous accident that euer befell that buſineſſe) brought all to nothing, for it hindered the building of houſes, and planting of corne, nay it burnt vp the houſes, and conſumed the prouiſions; ſo that of good ſtore of poultrie, it left not one aliue, and of ſix hundred liuing Swine, not three: and which was worſe, conſumed our men, and which was worſt of all, it loſt vs the Sauages, which ſince hath coſt many a man his blood, and to this day is not recouered.

All this while were the Commanders, and their company in the *Barmudaes*, where no man dreamed of them, but all the world held them dead men; and being there where none could heare from them, nor they from any others: after almoſt a years abſence, they got out of the rockes, in the two ſhips themſelues there made, and going for *Virginia*, they landed

landed there in the beginning of May; where expecting to find a full and well planted Colony, of six or seuen hundred men, well stored with corne and cattell: (in assurance whereof, they had carried no liue Hogges with them from the *Barmudaes*, nor other prouisions, more then for a monthes voyage, which they might haue done in as great abundance as they could haue carried) they contrariwise found a poore Colony, of not an hundred men, who had endured all miseries, and more then euer we heard of; all the liue-cattell, corne, and other prouisions spent, and the Sauages their deadly enemies. At which meeting, though there was ioy to see them, who had beene held so long in the bottome of the sea; yet their sweete congratulation was sharpely sauced, when it was knowne they had no prouision of their owne, the Sauages sought their liues, the earth could yeeld none, where none had been planted, and if it had, yet in May the old being spent, the new is not readie. All which considered, it soone appeared there was no humane help left on earth, but with all speed to hasten for England for new prouisions: which motion, though so harsh to the honourable Commander, as hee had rather there haue starued, yet being carried by voices, he would not ouer-rule: and so hauing buried their Armour and Ordnance, they went away as wee heard before.

All this to be true, I know well, and if any man aske how I know it, for their satisfaction I answere; I haue it from the faithful relation of that religious, valourous and prudent Gentleman, Sir *Thomas*

Gates, then and yet our Lieftenant generall, who being himselfe in his owne person a doer of much, a sufferer of more, and an eye-witnes of the whole, hath since related this and much more vnto mee, face to face: and all that know him, know him for such a man, as well deserues to be beleeued.

All which then being true (as is also well knowne to many my betters) then let any reasonable man iudge (especially if hee bee experienced in such affaires) if there were not a necessary cause of their comming away, and yet neither fault in the Gouernour, nor want in the Countrey.

My fourth and last Argument is, the stirring vp of so many Honorable and worthy persons of all conditions, to disburse so freely and so willingly, such faire summes of money, and some of them euen a good part of their estate, and that without any certaine or apparant hope of speedie profit. This to do willingly and voluntarily, and without assurance of gaine, cannot be, but the working of God to some higher end then ordinary. And if it be said, there be some, that wish their money in their purses; it may be so, but for one so base-thoughted man, I dare say we haue many, that wish a great deale more out of their purses, conditionally this happy businesse may take good effect. And this, though it be much, yet in my iudgement is but little, to this that followeth: that God should vouchsafe to stirre vp such able and worthy men, for the functions both of Magistracie and Ministerie, who vpon very vncertaine hope of profit, and most certaine danger of life it selfe, should put themselues into this businesse,

neſſe, and voluntarily vndergoe the danger of ſea, and all the miſeries and difficulties that neceſſarily and vndoubtedly attend a new Plantation. To haue done this vpon preſſure, or by calling of Superiours or command of a State, had bin little; to haue done it vpon ſafe and faire tearmes, and without danger, had been no great matter; to haue done it vpon expectation, and aſſurance of high rewards and preſent profit, had been nothing: but to do it voluntarily, vpon ſight of danger preſent and certaine, but of gaine future and contingent; ſeeing it is contrary to the courſe of reaſon, & cānot proceed from folly or madnes (they being wiſe men) nor from humor and raſhnes (being ſtayed men) nor from malecontentednes (being men that liued in good reſpect at home) nor in the cōceit of meriting (being not Papiſts, but of ſound religion): It muſt therfore needs proceed frō ỹ extraordinary motiō of Gods Spirit. For if any out of ignorāce or malice do obiect, they had nothing to do at home; it is falſe and friuolous; falſe, for they were mē imployed; friuolous, for many more had leſſe to do thē they, yet would not go.

As for thoſe that thinke they wanted in England, do they not ſee how in diſgracing the perſons, they honor the Countrey? for if they went from England to *Virginia*, becauſe they were in want, and voluntarily ſtay there ſtill; then it followes that *Virginia* is able to ſupply the wants of England. But how idle and ſlanderous that imputation is, may eaſily appeare, if wee take a view of the perſons themſelues. And to beginne with the Magiſtrates and Commanders, what Noble man is there in England?

land? what Coronall or Captaine in the Low-countries, but knowes, and will acknowledge, that the Right Honorable, the Lord *La-war*, and the Right worthie Knights, Sir *Thomas Gates*, Sir *Thomas Dale*, and Sir *George Somers*, bee persons of honor, estimation, and good respect, and had both meanes and imployment at home of their owne: but to speake of them and other religious Gentlemen and Captains, who voluntarily left their easie, pleasant, and wealthy liues in England, and betook themselues to this voyage; I will leaue it to some who are better able to doe it, according to their desert and worth: I will containe my selfe within my element, and speake of them of my owne function: and amongst them, of those two especially, Master *Glouer*, and Master *Whitaker*, because they went by my knowledge, but not by my procurement; for I testifie it for truth, they moued me that they might go; not I them, that they would go. Master *Glouer* an ancient Master of Arts in Cambridge, an approued Preacher in Bedford and Huntington-shire, reuerenced and respected, and neuer wanting a competent stipend, yet of himselfe (I know not how, nor why) made knowne his desire to goe to *Virginia*, to a Reuerend Preacher in Huntington, and procuring his letters to me; vpon my answere came vp, being a man I had neuer seene before: and so being well liked of the Counsell, and conditions being tendered him to his content, he went away with Sir *Thomas Gates* in Iune, 1611. but being in yeares, and of a weake constitution, endured not the sea and sickenesse of the Countrey, so well as yonger

Master *Beard.*

yonger and ſtronger bodies; and ſo after zealous and faithfull performance of his Miniſteriall dutie, whileſt he was able, he gaue his ſoule to Chriſt Ieſus (vnder whoſe banner he went to fight; and for whoſe glorious names ſake he vndertooke the danger) more worthy to be accounted a true Confeſſor of Chriſt, then hundreds that are canonized in the Popes Martyrologe.

Maſter *Whitaker*, a man borne, brought vp, qualitied, and qualified, ſetled and prouided for, as you heard before (of whom I haue ſpoken the more, becauſe he was of long time ſo well knowne to mee) though he liued as well, and in as good caſe and credit, as moſt yong men in our Church: yet voluntarily, and not ſuddenly; but after ſerious deliberation, ouercomming (as himſelfe ſaid) many inward temptations, and outward diſcouragements and diſſwaſions; remooued himſelfe from a good ſtipend of valew and certaintie, and put himſelfe into this dangerous voiage, where now he diligently preacheth, and Catechizeth: and thereby, and by other Miniſteriall duties, publike and priuate (and otherwiſe alſo, for he is otherwaies qualitied) he performes daily and diligent Seruice, acceptable to God, & comfortable to our people; ouer whom hee is Paſtor: and from whence, as a token of his loue and duetie to the Counſell and Aduenturers, and as a teſtimonie of the good liking he conceiues of the Countrey (by theſe almoſt two yeares experience) hee hath ſent vs this plaine, but pithie and godly exhortation, interlaced with narrations of many particulars touching the Countrey, climate,

About fortie pound a yeare in a cheape Country.

and commodities, worthie to bee knowne of all, especially comming from one of his place and profession, and of so good experience in the matter he writes of. There is also (besides it may be some others whom I know not) Master *Bucke*, an able and painfull Preacher: of whom I can say the lesse, because he was of Oxford, and vnknowne to me; but of whom I haue heard Sir *Thomas Gates* giue a good and worthie testimonie, and he came to the Counsell, and to this imployment, with the commendation of a right reuerend Prelate: but no matter though I say nothing of him; seeing I doubt not, he will shortly giue notice to the world what he is, and what the countrey of *Virginia* is, and what hope there is of that Plantation; for the seruice whereof he hazarded his deerest life, and the rather do I expect it from him, because hee is a man now of long experience, hauing been there so long a time, and was himselfe in person, in the danger and deliuerance at the *Barmudaes*. So that now (for the conclusion) we see to our comfort, the God of heauen found vs out, and made vs readie to our hands, able and fit men, for the Ministeriall function in this Plantation; all of them Graduates, allowed Preachers, single men, hauing no Pastorall Cures, nor charge of children; and as it were, euery way fitted for that worke. And because God would more grace this businesse, and honor his owne worke, he prouided vs such men as wanted neither liuing, nor libertie of preaching at home: (more in my iudgement haue they to answere for, who wanting both, will not only not go themselues, but disparage and deprave

Doctor Rauis Lord Bishop of London,

About foure yeares.

deprauethem that go) hereafter when all is ſetled n peace and plentie, what maruell, if many, and greater then they, be willing to goe. But in the infancie of this Plantation to put their liues into their hands, and vnder the aſſurance of ſo many dangers and difficulties, to deuote themſelues vnto it, was certainely a holy and heroicall reſolution, and proceeded vndoubtedly from the bleſſed Spirit of Chriſt Ieſus, who *for this cauſe appeared, that he might diſſolue the workes of the Diuell.* And though Satan viſibly and palpably raignes there, more then in any other knowne place of the world: yet be of courage (bleſſed brethren) *God will treade Satan vnder your feet ſhortly*, and the ages to come will eternize your names, as the *Apoſtles of Virginia.* 1. Iohn 3. 7. Rom. 16.

And thus (Right Honorable) you haue the reaſons that haue ſatisfied my conſcience, that this worke is of God, and will therefore ſtand, though man ſhould vnfaithfully forſake it: and I doubt not, but if many others did know them, and conſider of them, they would certainely change their minds, and ſay with me, *Doubtleſſe heere is the finger of God.* As for the continuall calumnies and daily ſlanders raiſed of the place, Plantation, and perſons that are in it: and the ieſts of prophane Players, and other Sycophants, and the flouts and mockes of ſome, who by their age and profeſſion ſhould be no mockers, (for as for the reſt, who can expect any better figs from thiſtles, or any ſweeter grapes from ſuch pricking thornes) for all thoſe, I ſay, and all other diſcouragements and deprauements of like nature, I profeſſe I like the buſineſſe the better, and

haue more hope of Gods blessing vpon it, euen of that *God, whose wisdome is but foolishnesse with worldly men, and whose wayes are hid from carnall eyes.*

And these reasons, I confesse, haue so farre preuailed with me, as this Plantation shall euer haue a portion of my poore estate, and my best prayers, and my personall paines, and presence also, if God had not prouided them fitter men for such a worke.

There is but one thing more, that an indifferent Reader may probably stumble at, which I wil briefly, and easily remoue. It may bee very well, (will some say) that these Honourable persons, godly Preachers, and valourous Gentlemen out of their good minds, or desire to see forren countries, might put themselues for once into this worke, but doe they hold on, or are they there still? and how many of them, hauing once bin there, will go againe? or being there, would they not full gladly bee at home again, if they could? Indeed, such base words are giuen out by some, but they be either ignorant, or malicious; and how can Ignorance or Malice speake the truth? Ignorance cannot, though it would, and Malice will not, though it can: but will your Lordship, and all men know the truth? Bee pleased then to bee informed, that of all the aforenamed persons of imployment, Sir *George Somers*, that famous Sea-man, our worthie Admirall, that true and constant friend to *Virginia* (who in his old age left a pleasant seat, a good liuing, and an easie life, to liue and die for the good of *Virginia*) and that godly good Preacher, Master *Gloner*, haue both

In Dorsetshire.

of

of them giuen their liues in this busineſſe, the former in the *Barmudaes*, the latter in *Virginia*; crying to their God with the bleſſed Apoſtle of the Gentiles (their Father whom they followed) *Wee paſſe* Act. 20.
not at all, neither is our life deare vnto vs, ſo that we may fulfill our courſe with ioy, and the Miniſtration which wee haue receiued of the Lord Ieſus, to make way for the Goſpel of the grace of God. It was the Diuel that ſaid, *Skin* Iob 2.
for skin, and all that a man hath will he giue for his life: and he ſpake like himſelfe. But theſe Champions of Chriſt ſaid, All we haue, and euen life it ſelfe, will we willingly giue, and conſecrate to God, that the Goſpell may bee preached, and the name of Ieſus Chriſt called vpon in *Virginia*: and ſo gaue vp their ſoules to God, & their fleſh to nature, honoring, and in a ſort conſecrating thoſe Heatheniſh Earths with their happy bodies, more worthie to bee eſteemed precious reliques, then thouſands that are preſerued and adored in the Romiſh Church: bleſſed and glorious ſhall their portions bee at the reſurrection of the Iuſt; and in the meane time their names ſhall floriſh, when the memory of the wicked ſhall rot. Of the reſt afore named, the worthy Knights, Sir *Thomas Gates*, and Sir *Thomas Dale*, Lieſetenant and Marſhall, Maſter *Whitaker* and Maſter *Bucke*, Preachers, are now in *Virginia*, and haue been ſome diuers yeares, and euery one almoſt two yeares: And of them, Sir *Thomas Gates* hath been here once, and is gone the ſecond time: Maſter *Whitaker* went with purpoſe to ſtay three yeares; which as hee reſolued heere, ſo hee there performes, and intends, for ought I perceiue, rather to augment, then

diminiſh the prefixed number: This Lord *La-war*, our honourable Generall, hauing ſpent ſome time there, for want of health was conſtrained to come home, but with reſolution (as his Lordſhip ſpake in an honorable preſence at his returne, and ſince hath publiſhed) to returne againe, and ſpend his life in the proſecution of that action. And if the Company were as able to furniſh and ſend away his Lordſhip with a fleete and power, ſufficient, as his Lordſhip is ready and reſolued to ingage his perſon againe, and with him many worthie Gentlemen and Captaines, there would ſoone be, not a verball, but a reall anſwere giuen to that queſtion, which is in all mens mouthes ſo common; *Why goes not the Lord* La-war *againe to Virginia.* And doeſt thou aske why his Lordſhip goes not againe? I tell thee becauſe thou that askeſt the queſtion, and others like thee, will not put to your hands to helpe forward ſo holy and honorable a worke: when the danger is paſt, and profit comes in, then wee ſhall haue partakers enow, but now for laying of the foundation, the world is content to looke on, and aske vs why wee goe not forward; we can anſwere with good conſciences, wee goe forward according to our power, wee moue as wee haue ſtrength, and we moue no faſter for want of helpe: let the world be like it ſelfe, and he that is filthie, let him bee filthie ſtill, hee that rowſeth the hogge out of the mire or the worldling out of his ſenſualitie, doth but trouble himſelfe in vaine. But you the noble and worthy Aduenturers, whoſe hearts God hath touched, whether you bee ingaged in purſe

here,

here,or perſon there,goe forward,and moue on,if not ſo faſt as you would,yet as you may, let this be your comfort (beſides the aſſured hope of gaine in due time) that you moue not againſt, but for and with God:a little ſtrength doth preuaile better with the ſtreame, then much againſt it: ſo great meanes ſhould doe no good, if God were againſt you, but your weake meanes ſhall preuaile, ſeeing you worke with God: Goe forward in that name and by the ſtrength of the Lord your God; and reſt aſſured that his goodneſſe will either raiſe you more ſtrength,or will make the ſtrength you haue alreadie able to preuaile: be not therefore faint-hearted, but remember it is Gods cauſe you haue taken in hand. It may therefore be hindred, but cannot bee ouerthrowne: If we then,were,ſo baſe as to betray and forſake it, God whoſe it is will ſtir vp our children after vs, and giue them that good land to enioy, which wee are not worthie of, and which nothing but our ſinnes and ſluggiſhnes can keep from vs: Let vs not therefore to our owne ſhame leaue ſo bleſſed a worke,to them that follow vs, leaſt the enſuing ages ſay of vs: *Why was there ſuch a price put into the hands of fooles who had not hearts to take it?* ſtand to it therefore and bee not wanting to your ſelues, and God will neuer bee wanting to you, nor it, till his bleſſed prouidence hath brought it to paſſe,that men ſhall ſay, God hath made his waies knowne vpon earth, and his ſauing health amongſt all nations,and bleſſed be the Lord God,of *Virginia* world without end. Prouerb.

And thus (Right Honorable) you may ſee by that,

that, that hath been ſaid, in what tearmes our Colonies now ſtand and what they want. It may hereby appeare they haue God their friend and protector, they haue honorable and worthie Gouernours, godly and painefull Preachers, a goodly Countrie, and no want of neceſſaries, ſince they had gouernment, they onely want the hands and helpe of men willing and able to do ſuch duties of men, as be requiſite in a Plantation, and the expence that principally and almoſt onely now lyes vpon vs, is the charge of ſending away, a competent number of men, the charge whereof wil be about 20. pound a man. If this were done, it would ſoone appeare, that our cares and coſt were at an end, and that a glorious and comfortable Iſſue is ſhortly to bee looked for; which howſoeuer it may be deferred, through the backwardneſſe of ſome, backſliding of others, and coldneſſe of all: yet that it will come aſſuredly in the end, the goodneſſe, riches, and excellency of the Country, doth vndoubtedly promiſe vs, as may appeare (beſide others) in the booke lately put out, of Captaine *Smithes* (who was there diuers yeares, and whoſe paines and ſeruice there, deſerues in my iudgement high commendations,) and by this exhortation and narration of Maſter *Whitaker*, who now is there: which by direction of authority is therefore publiſhed, that the world may ſee how falſe and ſcandalous thoſe imputations bee that are laid vpon the Countrey and Plantation, by ſome baſe and idle lubbers, that come from thence, and ſome amongſt vs that are euer oppoſite to all good publike workes.

See the booke called, *The new life of Virginia.*

And

And these true and welcome newes from *Virginia*, as they go out to the world vshered, and attended with this my poore preface, So I send them first to your Lordship, as hauing a peculiar interest both in them and me: which I do not onely because your Lordship, amongst many other of your rancke and qualitie, is a well-willer, furtherer and aduancer of this noble action: But that hereby I may make good to your Lordship, the truth of something, alreadie past betwixt vs in priuate discourse. And for that your Lordship knew Master *Whitaker* in the North, and by your peculiar knowledge of the man, and the place where hee liued, can be an honorable witnesse with me, and an euidence beyond all exception, to a good part of what I haue here said: And now what remaines, but that I beseech the God of heauen to blesse his own worke which we haue in hand, and to multiply his heauenly graces vpon your Lordship: That as your Lordship hath bin a *Mecænas* of learning, a maintainer of true religion, and a furtherer of al honorable actions and good works; So you may continue to the end and aduance forward towards perfection: And so with humble recomendation of my seruice, do take my leaue and rest

Your Lordships deuoted in Christ,

W. CRASHAVVE.

TO THE RIGHT WORSHIPFVLL SIR

THOMAS SMITH, KNIGHT, TREASURER of the Englisſh Colonie in Virginia: *Grace and Peace be multiplied.*

RIght Worſhipfull, the nobleſt attempts haue alwaies had the moſt doubtfull beginnings, moſt dangerous enemies. For whereſoeuer any goodneſſe ſhall begin to bud forth, the Diuell will labour by all meanes to nip it in the head. Wherefore, I doe not maruell though there haue been great diſcouragements, and many aduerſaries of this Plantation. For the Diuell knowing that where Chriſt wins, he loſeth, doth with all his might and policie hinder the publiſhing, and propagation of the Goſpell. Such was his practiſe to diſcourage the Iſraelites from the conqueſt of Canaan, raiſing vp ten of their owne Princes, that weakened the hands of their brethren. By his meanes alſo there ſtood vp ſome of the Diſciples that ſpake againſt Peter, *for preaching the Goſpell to the Gentiles. Yea, God himſelfe of purpoſe ſuffers the diuell to*

rage thus for a while, that those that are his, might bee tried. And this hath been the case hitherto of this godly Plantation, this the successe. But since the affaires of this Colony haue now taken better footing, & are aduanced by the helpes of so many honorable Aduenturers, I was greatly emboldened to write these few lines of exhortation, to encourage the noble spirits of so many worthy men, to goe forward in well-doing. Wherefore (honored Sir) since all the dispatches of our affaires passe thorough your hands, I request you to accept of my poore endeauours, and to publish it to the view of our Aduenturers, that the preiudicate opinion of some, and the disheartened mind of others may be reformed. The God of heauen and earth crowne your vndanted spirit with his heauenly reward. And

Let the beautie of the Lord our God be vpon vs: and direct thou the workes of our hands vpon vs, euen direct thou our handie workes. *From* Henrico, *this* 28. *of Iuly*, 1612.

He that daily prayeth for the prosperitie of this Plantation.

ALEXANDER WHITAKER.

GOOD NEWES FROM VIRGINIA.

ECCLESIASTES 11. 1.

Caſt thy bread vpon the waters: for after many daies thou ſhalt finde it.

Audе hoſpes contemnere opes & te quoq́ dignum
Finge Deo———

BE bould my Hearers to contemne riches, and frame your ſelues to walke worthie of God; for none other be worthie of God, but thoſe that lightly eſteeme of riches. Nakedneſſe is the riches of nature; vertue is the only thing that makes vs rich and honourable in the eyes of wiſe men. Pouertie is a thing which moſt men feare, and couetous men cannot endure to behold: yet pouertie with a contented mind is great riches: hee truely is the onely poore man, not that hath little, but which continually deſireth more. Riches (as they are eſteemed) haue no limits, but ſtill crie, *plus vltra*, ſtill more. Neither is

any man absolutely rich, but in comparison of a poorer man, of one (I meane) that hath lesse then he: for if he make diligent enquirie, he may finde diuers richer then himselfe: if riches of gold and the like, had bin such as the world doth esteeme them, it is not likely that Iesus Christ would haue taken so poore a state vpon him: when we esteeme them at the best, they are but an heauy burthen to some, an Idoll to others, and profitable to few.

Wherefore, *Salomon* hauing before explained the maruellous vanitie of riches, and how they are wont to be abused, as well of couetous, as of prodigall men: in the first six verses of this Chapter teacheth vs how we may vse them well, and God may make the vse of them blessed vnto vs. In the second Chapter, he hath said, *I haue gathered vnto me siluer and gold, and the chiefe treasures of Kings & Prouinces: And I was great, and encreased aboue all that were before me in Ierusalem: Then I looked, and behold all is vanity, and vexation of the spirit.* In the fifth Chapter, *Hee that loueth siluer, shall not be satisfied with siluer; and he that loueth riches, shall be without the fruit of it. And what good commeth to the owners thereof, but the beholding thereof with their eyes.* And he addeth, *The satietie of the rich will not suffer him to sleepe.* Againe, *There is an euill sicknes that I haue seene vnder the Sun, Riches reserued to the owners therof, for their euill.* Now in the beginning of this chapter, he hath set downe a remedie to both these euils, whereby our riches may be made constant vnto vs: we may take pleasure and profit by them, and our posterity through many descents may enioy thē after vs. *Cast thy bread*

(saith

(ſaith he) *vpon the waters*: why? *for after many daies thou ſhalt find it.*

The ſentence is Rhetoricall, full of figures, and needs ſome explaining. *Bread* in Scripture is vſually taken for all kind of meat and drinke, as may appeare, *Gen.* 18.5. and in diuers other places: but here (I take it) it is more generally put for all kind of *Almes*, of what nature ſoeuer: not onely for meate and drinke, money, apparell, or the like, but alſo for any kind of thing, whereby we may releeue the neceſſitie of our neighbour. *Waters* alſo are heere metaphorically put for all thoſe men, who ſtand in need of the almes of our liberalitie, whether they be ſuch as cannot, but gladly would requite vs, or elſe ſuch as being able, forget to be thankefull.

So that the plaine meaning of the words is this. Giue liberally thine almes to all ſorts of men, that may ſtand in need of thy helpe: hide not thine eies at the miſerable ſtate of the afflicted; neither ſtop thine eares at the crie of the poore, though they be not able to recompence thy wel-doing: reproach not thine enemie, when he is puniſhed, but rather ouercome his euill deeds with thy goodneſſe; neither ſuffer any to returne empty handed from thee, whom God ſhall offer to thy liberality. For though thou canſt not preſently expect a plentifull reward of thy well-doing, though the perſons, to whom thou haſt caſt thine almes, bee not able to requite thee, or forgetfull of good turnes, yet be aſſured of it, that God beholdeth thy charitie, and will at his appointed time requite thee, euen in this world, if it be good for thee, thou ſhalt taſte of his bountie; but

in the world to come hee hath reſerued for thee a moſt glorious crowne of bleſſed immortalitie. This is the ſoule and ſubſtance of this ſhort ſentence.

The words naturally diuide themſelues into two principall parts. A Commandement to be *Liberall* and *Charitable*: and a promiſe of reward, which hereafter we ſhall find. The Commandement alſo containeth in it fiue points, touching the doctrine of *Liberalitie*.

1 The dutie to be performed, *Caſt thy bread*: be liberall to all.

2 The manner of beſtowing our almes, by caſting it away.

3 What is to be giuen, *Bread*; all things needfull, yea, and of the beſt kind.

4 Who may be liberall: euen thoſe that haue it: *Thy bread*, it muſt be thine owne.

5 To whom we muſt be liberall; to all, yea, to the *VVaters*.

Firſt, we wil briefly ſpeake of theſe fiue points of this Commandement as they lie in order; and then directly come vnto the promiſe more particularly. The enioyned dutie is *Liberalitie*, which ſometimes is termed *Almes*: ſometimes more largely is vſed for all kind of good workes, and very often is ſignified by the names of *Charitie* and *Brotherly loue*: all which being in ſenſe and ſignification one, ſhall in the naming of them, be vſed all as one. *Liberality* is the true practiſe of Chriſtian *Humanity* and *Brotherly courteſie*, one towards another. A vertue commanded by God, and commended by the examples of the beſt; which makes vs accepted of God, and de-

fired

fired of men. *Faith* giues comfort to my soule, and ministers peace to my conscience: *Hope* teacheth me not to be hastie, but to waite patiently the appointed time of God; but the practise of *Loue* maintaines my *Hope*, and assures me that my faith is effectuall; and moreouer is beneficiall vnto others, yea, profitable to all. *Now abideth Faith, Hope and Loue, euen these three*; but the greatest of these is *Loue*. Wherefore hath God made men great, and filled their coffers with his treasures, but that they should as faithfull stewards of Gods store, liberally prouide for the necessitie of his Saints? The richest man in the world, hath no right by nature to the things hee doth possesse; for naked hee came into the world, and he must returne naked out of the same againe. Why then hath God made thee rich, and commended that to thy liberalitie which was not thine owne; but that thou shouldest bee bountifull to those whom he hath made poore? 1.Cor.13.

What goodnesse or excellencie did God see in thee, more then in the poorest reasonable creature, before thou yet wast, that hee should make thee rich, and him poore? doth it not befall to thee, as to the foole? yea verily, *the condition of men* in this case, and *the condition of beasts is all one*: *As one dieth, so dieth the other*; *all go to one place, and all was of the dust*; *and all shall returne to the dust*. But that which Nature hath not distinguished, the wisedome and bountie of God hath by a property of calling altered, and lending his treasures to the rich men of the world, hath shewed to them an example of his *Liberalitie*, to this end, that they might be open-han- Eccles.3.19.

ded to others, distributing as faithfull stewards of his gifts, according to the necessitie of the Saints. Wherefore our Sauiour Christ proclaimeth, *Who is a faithfull seruant and wise, whom his master hath made ruler ouer his household, to giue them meat in season. Blessed is that seruant, whom his master when hee commeth shall finde so doing.* Saint *Paul* exhorteth vs to doe good to all, but specially to the household of faith: and writeth to *Timothy*, to *charge them that be rich in this world, that they do good, and be rich in good workes, ready to distribute and communicate.* He sheweth *Titus* also, that the end of our *Redemption is, that we might be Zealous of good workes:* and therefore willeth him to affirme, *That they which haue beleeued in God, might be carefull to shew forth good workes, &c.*

Matth.24.45.
Galath.6.
1.Tim.6.17.
Titus 2.
Titus 3.

But alas, the practise of this age is farre otherwise. For those that haue wealth, either abuse them to the satisfying of their prodigall lusts, in Whoring, Dicing, or Drinking, till all or the most be spent; or else (as others) vse them only to looke vpon them, or that it might be said they haue them: few or none there be, that vse them aright to the glory of God, and reliefe of his children. God gaue commandement that there should not be a begger in Israel: but how many idle persons haue we in the streetes of our Cities, in the High-wayes, and corners of our pathes, which day and night call vpon the passers by, and yet remaine vnprouided for? How many hungry, naked, fatherlesse, widowes, poore men and oppressed, perish for want of that which God hath lent to these rich theeues? (for no better then theeues are they, keeping vp that which God gaue them

them to disperse to holy and good vses). But what saith *Salomon, Hee that hideth his eyes from the poore,* *Prou.28.27.* *shall haue many curses.*

What shall we iudge then of those men, who being rich in substance, and poore in *good workes?* if *Paul* may bee heard, they haue not yet beleeued *Titus 3.* Christ died for them. If Saint *Iohn may* iudge, they *1.Iohn 3.17.* haue no loue of God in them, *For whosoeuer* (saith he) *hath this worlds goods, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?* Surely, Christ that shall iudge euery man according to his workes, when he shall call them to render an account of their Stewardship, will pronounce a heauie sentence against them: *Cast those vnprofitable seruants into vtter darke-* *Matth.25.30.* *nesse, there shall be weeping and gnashing of teeth.*

Go too now, you rich miserable men, weepe and *Iames 5.1.* howle for the miseries that shall come vpon you. Remember the churlishnesse of *Nabal,* and forget *1.Sam.25.* not the tormented tongue of *Dives.* Make haste ei- *Luke 16.* ther to repent betime, or make account to heare the dreadfull sentence of the great Iudge, *Goe yee cursed,* *Matth.25.* &c. *for ye haue been vncharitable.* But you (my brethren) in whose hearts the loue of God abideth, shew the bowels of your compassion to your fellow seruants, as need requireth. Remember the afflictions of *Ioseph,* and bee assured of this; that *hee* *Prou.19.17.* *that hath mercie vpon the poore, lendeth vnto the Lord,* &c. You will helpe your friend, because hee loues you, and is the companion of your estate. Nature teacheth vs to commiserate the distresses of our brethren, because we are of the same flesh, and haue

our parents common. How can we then withhold the hands of our reliefe from those that stand in need of our helpe? Wee are all fellow-seruants of one Lord and Master, Iesus Christ. Wee haue all one common Father, God the maker of heauen and earth. We are all members of one mysticall bodie, most vnseparably vnited to our head Iesus Christ, by the power of the *Holy Spirit*. How then can we see our fellow-seruants, our deare brethren, yea, the members of our owne bodie to passe by vs, hungry and naked, vnfed, vnclothed? Take heed (I beseech you) that *Lazarus* starue not at your doores, nor *Dauids* messengers returne emptie. If *Elijah* come to soiorne with you, thrust him not out of doores, thou knowest not how soone God may alter the times, and restore thine estate. The Church of Macedonia is commended, because, though they were in want themselues, yet they supplied the extreame want of other Churches, * yea, if the Saints at Ierusalem want, or the Churches a farre off, lay vp the first day of euery weeke somewhat to send to their reliefe. And so you doing, may gather comfort to your selues, that you shall heare that comfortable sentence, *Venite benedicti patris quoniam fuistis liberales: Come you blessed of my Father, receiue the kingdome prepared for you; for you haue been liberall*, &c.

1. *King.* 17.

2. *Cor.* 8.

* 1. *Cor.* 16. 1.

I might say much more in the commendation of *Liberalitie:* but the time requiring leisse, I come now with haste vnto the second point of the Commandement.

The second manner how. *Eccles.* 3. 6.

Cast thy bread, &c. What? hath God giuen vs goods to cast them away? yea verily, for *Salomon* saith,

saith, *There is a time to seeke, and a time to lose; a time to keepe, and a time to cast away.* Which time of losing and casting away the Scripture, heere noteth. But by this word of casting away, is meant no violent reiecting, or negligent losing of some things that we hate or doe not greatly esteeme: but a liberall giuing away of such things as we do possesse: which may appeare by these reasons.

First by the nature of the originall word שלח which most vsually signifieth to send out, *Mittere & emittere*: and so it is vsed by *Moses*, *Gen.*7.7. where hee saith, that *Noah* sent out the Rauen, and afterward the Doue twice, hee vseth this word continually, וישלח *& emisit*: and so hath both *Pagninus* and *Mercerus* expounded it. Secondly, it may appeare by the agreement of the Text, with the verses following: for the Doctrine handled is touching *Liberalitie*, allegorically compared to the seede of bread (for so bread may be heere vnderstood) which husbandmen cast not away, but sow as well in moist, as in drier grounds: and so *Tremelius* doth interpret them. Now as husbandmen do not cast away their seede, which they fling into the ground, for hatred or neglect, but vnder hope of Gods blessing: euen so *liberall men* exercising the *workes* of charitie, doe not cast away their almes, as one that casteth a bone to a dogge, or flingeth dead flowers from him, &c. but freely bestow the almes of God without pride, vaine-glory, or disdaine, yea, without hope of any restitution, or any other recompence, besides the acceptance of God, and the reward which God shall giue vnto him in this life, but especially in the

great day of his harueſt. And with this doth agree
Prou.17.24. that ſaying of *Salomon, There is that ſcattereth and is more increaſed.* So that the ſpirit of God teacheth vs by this word of caſting, how we may ſcatter our good deeds and beſtow our almes, as that they may be accepted of God and profitable vnto vs. As, ma-
Iames.4. ny *aske and receiue not*, becauſe they aske amiſſe: ſo the moſt that caſt away finde not, becauſe they bee illiberall in *their liberalitie*, or becauſe they giue amiſſe.

Let vs then learne from hence to caſt away *our bread freely: freely we haue receiued* our goods from God, let vs freely giue: ſo ſhall wee become followers of God and our *liberalitie* draw toward the perfection required of vs. The commandement of
Matth.5.48. Chriſt is, that we ſhould *be perfect as our heauenly father is perfect.* Now then Gods liberalitie being perfect, let vs alſo be perfect in our good deeds: this is a poynt very needfull for vs all to conſider; for God requireth *liberalitie from vs all*; and very few among the diuers multitudes of giuers giue aright, it ſhall bee counted a high point of wiſdome in vs: firſt, to informe our ſelues thoroughly, by what meanes our charitie may become perfect and acceptable in the ſight of God, before we reach out our hands to giue. Our great Maſter Chriſt, the mouth of God to man, handling the doctrine of *li-*
Matth.6.1. *beralitie* in his Sermon on the mount, hath taught vs many rules touching the right manner of giuing almes, which wee may referre to theſe fiue poynts.

1 Firſt, that we giue in *faith*, for without *faith* it is
Heb.11.6. vnpoſſible to pleaſe God; therfore without *faith* our almes

almes cannot pleaſe God: the ſumme of which *faith* is this: firſt, that God will accept of vs and our almes for his ſonne Ieſus Chriſts ſake; for no worke of any man can pleaſe God, before the man himſelfe bee approued of him, and then all our good deeds ſhall be accepted of him. Secondly, that wee be not haſtie in expecting a preſent recompence of reward, but to waite patiently vpon God by *faith* for the good ſucceſſe of our almes. So husband- *Iames 5.7.*
men that caſt their ſeed into the ground, ſtay vntill the time of harueſt, depending vpon God for the fruitfull increaſe of their labors. So *Paul* doth plant *1.Cor.3.*
and *Apollos* doth water, but euen both theſe doe waite vpon God for the bleſſing of their Miniſtery: This is the cauſe why heretofore much of our almes beſtowed vpon the affaires of *Virginia* haue been ſo caſt away, that they could neuer be found againe hitherto: for many of vs haue not been reconciled to God, nor approued of him. Some of our Aduenturers in *London* haue been moſt miſerable couetous men, ſold ouer to Vſurie, Extortion and Oppreſſion. Many of the men ſent hither haue bin Murtherers, Theeues, Adulterers, idle perſons, and what not beſides, all which perſons God hateth euen from his very ſoule: how then could their almes or any thing elſe which they doe, be pleaſing vnto God? Such mens prayers are abominable in the ſight of God, how much more their Almes?

The ſecond rule in giuing is, that wee giue in 2.
Loue, which whoſoeuer lacketh cannot giue aright, and ſaith Saint *Paul, Though I feede the poore* *1.Cor.13.3.*
with all my goods and haue not loue, it profiteth me nothing.

nothing. The ſum of which loue is, that out of mere pittie, compaſſion and fellow-feeling of our neighbours wants, *we caſt our bread to him*; not for conſtraint of law, and cuſtome of pariſhioners, neither for any ſiniſter reſpect of praiſe or vaine-glorie.

Rom.12.8. Wherefore the ſame *Paul* ſaith, *He that diſtributeth, let him doe it with ſimplicitie:* and our Sauiour Chriſt

Matth.6.3. commandeth, that when *thou doeſt thine almes, let not thy left hand know what thy right hand doth.*

3 Thirdly, we muſt giue our almes *bountifully and*

2.Cor.9.7. *with a cheerefull minde:* but as euery one wiſheth in his heart, ſo let him giue, not *grudging or of neceſſitie, for God loueth a cheerefull giuer: He that ſoweth ſparingly ſhall reape alſo ſparingly; and he that ſoweth liberally ſhall reape alſo liberally.* Yet notwithſtanding this boũtifulnes hath two proper limits, beyond which it is not to paſſe. Firſt, wee muſt bee bountifull onely according to *abilitie*; for if we giue all at one time, we may leaue our ſelues naked, and be diſin-

Deut.15.4. abled for giuing any more hereafter: therefore thoſe Papiſts that giue away all and turne begging

Luk.3.11. Friers are to bee blamed, for God that hath ſaid, there ſhall bee poore alwaies with you, forbiddeth in the ſame place, that there ſhould be any begger in Iſraell; and the rule of *Iohn Baptiſt* is, that he that hath two coats ſhould not giue away both of them, whereby he might be left naked, but he muſt giue one away, and reſerue the other for himſelfe. The ſecond limite of our bountie is, that we giue more

4 or leſſe according to the neceſſitie of the *Saints*, and this Saint *Paul* teacherh, Rom.12.18.

The fourth rule of right giuing, ariſeth from hence

hence, which is, that we giue our almes with *discretion.* First, that we communicate such things as the neede of our neighbour requireth; the thirstie man must haue drinke, the hungrie and naked, meate and apparrell, the imprisoned for debt, money and the like. Secondly, we must not defer the time of our reliefe, lest that wee giue too late, when the case of our neighbour is past helpe: *Bis dat qui cito dat:* The Physition comes too late when the patient is dead. But a word spoken in season is like apples of gold and pictures of siluer: whilest thou may, then doe good, thou knowest not then what may befall afterward. In the morning sowe thy seede, and in the after noone let not thy hand rest, for thou knowest not whether shall prosper, this or that. Surely if there were euer any opportunitie giuen of setting forward this Plantation, the season is now most fit. Strike then whilest the iron is hot, do this good worke whilest you may, before it bee too late. Thirdly, we must chuse such a place as may be void of vaine-glorie and hipocrisie. Our left hand may not know what our right hand doth: *Honores palam dandi sunt, eleemosinæ clam:* Honors may bee openly giuen for the incouragement of others; but almes-deeds must bee giuen in secret: then thy Father that seeth in secret shall reward thee openly.

φ'κεῖαι χάριτες ἡ λυκερώτερας.

Prou.25.11.

Eccles.11.6.

Matth.6.

The last rule of giuing is, that we giue in Iustice; 5
which is, that we cut not large thongs out of another mans lether; that wee giue not other mens goods, but such as bee our owne, and those truely gotten, the text saith, that the bread must be thine,

*Isa.*58.7. euen thine owne, not another mans. *The true feasting is to breake thine owne bread to the hungrie, to bring the poore that wander into thine house.*

Thirdly, what is to be giuen. The next point to be handled is, wherein we are to bee liberall, what wee are to giue: *Salomon* hath shut vp all vnder the name of *Bread*, whereby (as I said before) is meant all things wherein we may releeue the necessities of our neighbours: for if a man shall cast his drinke, apparell, golde, and the like vpon the waters, he shall after many daies find them: but *Salomon* included al these almes vnder the name of *bread*, because hee would enforce this doctrine vnder one Allegorie of sowing, and therefore doth suite his phrase with words of most significancie. Againe, bread is the staffe of good nourishment, and the most vsuall kinde of almes which we giue. This article then of this Commandement is, that if our neighbours doe stand in need of our helpe in any thing wherein we may helpe them, we are not to with-hold our hand from them, but to cast our almes liberally vnto them.

*Rom.*12.13. And this must needs be the meaning of the holy Ghost, for *Paul* teacheth vs to *distribute according to the necessitie of the Saints:* but the Saints neede many things very often beside bread, yea besides food and rayment, wherefore our almes must needes bee cast out, according to the seueral necessities of those that want.

The wants of men bee diuers; some are of the mind, some of the bodie, and some be of the outward goods: and thus haue the Diuines deuided them.

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The diſtreſſes of the mind are moſt grieuous and needs the beſt reliefe; but of them all, ignorance of ſpirituall matters is moſt common, moſt dangerous. The bread that muſt relieue this, is the mouth of wiſdome, which is liberall in inſtruction, which is as fineſt ſiluer, which ſhall be fruitfull in vnderſtanding, which doth know what is acceptable, which is a tree of life and which feedeth many. This was the almes which *Paul* went to caſt away in *Macedon*, and liberally diſtributed in *Mars* his ſtreete in *Athens*. And this is the almes which may bee moſt profitable vnto this barbarous Countrey of *Virginia*, where the name of God hath beene yet ſcarce heard of. The wants of the bodie be many, but not ſo dangerous: and thoſe bee principally hunger, thirſt, ſickneſſe, and wounds: according to which caſes our almes muſt be beſtowed. The ſentence of the great Iudge ſhall bee according to the tenor of this: When I was an hungry you fed mee, when I was a thirſt you gaue mee drinke, when I was ſicke you viſited mee. As for the helping of wounded men, our Sauiour Chriſt hath giuen vs a notable inſtance and incouragement to bee mercifull toward them, in the caſe of the wounded Iew, whom when neither the Prieſt nor the Leuite that paſſed by would relieue, a Samaritan moſt liberally prouided for; euen ſo let vs doe. The wants of our neighbours outward ſtate are moſt and euery where common. Firſt, wee muſt freely giue to the poore, as clothes to the naked, liberall gleanings to the ſtranger, fatherleſſe and widow; Iuſtice in Iudgement to the oppreſſed, &c.

Prou.10.

Matth.25.

Luk.10.30.

Secondly, we must freely lend whereby we may
Mat.5.42. be oftentimes as beneficiall to our neighbour as by giuing. Concerning which our Sauiour Christ saith, *From him that would borrow of thee, turne not away thy face.* And the commandement of God is,
Deut.15.8. *Thou shalt open thy hands to thy poore brother, and lend him sufficient for his neede which he hath.*

Thirdlie, we must freelie forgiue and remit the due debt which our neighbour doth owe vnto vs, if it so fall out that God bring him into decay and
Exod.22.26. extreame pouertie. So the pledge or pawne which our neighbour leaueth with vs, if it belong to his necessarie vse, as his raiment or the like, wee are to restore it to him againe, before the Sun goe downe.
Nehem.5.11. And this is the exhortation of *Nehemiah* to the hard harted rulers of the Iewes, that oppressed their brethren with Vsurie and the like. And thus manie waies may we cast away our bread, and for all these kinds of Almes, bread is heere to be taken.

Wherefore seeing there bee so manie waies to exercise our liberalitie, let vs not think it sufficient to be bountifull in one kinde of good workes, and hard hearted in others, but that our liberalitie may be profitable to vs, let vs giue in all, as the present need requireth. Some men will giue almes at their gate, of the scraps of their table, but will not part with one pennie of monie to anie charitable deed. Others will bee ready to spend their voice in the instruction and reproofe of their neighbour: or it may bee to speake a good word for him, but will part with none of their owne goods to helpe them. And some men will be onely liberall in building of

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Churches, Hoſpitalls and the like, which indeede be good works, yet are they neither meritorious, nor the moſt principall, for manie times the gift of a peece of bread, or a cup of colde water is more needfull, *Salomon* putteth bread the cheefeſt almes, and Chriſt at the day of iudgement, will not condemne men for want of buildings, but of other more needfull almes, and leſſe chargeable. But if the Church of Rome will maintaine the merit of their Abbies, Nunneries, Temples, let them heare a great ſchoole man of their owne, *Thomas Aquinas* who reckoned vp the ſeuerall works of charity belonging to the body, hath either forgotten or neglected ſuch buildings: hee hath ſhut them vp all in this one verſe *viſito, poto, cibo, redimo, tego, colligo, condo,* the meaning whereof is that true liberality conſiſteth in viſiting the ſicke, giuing drinke to the thirſty, meat to the hungry, in redeeming the captiue and impriſoned, in couering the naked, in gathering or calling home poore trauelling ſtrangers to his houſe, and in buriall of the dead, but in all theſe he hath made no mention of thoſe buildings. Wherefore let vs learne not onely to ſpend Gods almes, but to be ſuch prouident Stewards or prouiders for the ſeruants of God, as that wee may bee liberall in all kinde to giue them meat, drinke and other of Gods goods in neceſſity according to the ſeuerall neceſſities of them.

Matth.25.

Aquinas 2.2. que.32.ar.2.

The fourth point in order to bee conſidered is, who may properlie giue almes which may eaſilie be determined, if we conſider the diuers kinds of good works which wee haue now lately rehearſed. 4. Who.

For hee that is not able to bee liberall in one kinde, may bee fit for another, which may be noted in the
Acts 3.1. almes of *Peter* and *Iohn* entring into the Temple, when they restored the lame cripple to his health, to whom they said in this manner, *Siluer and Gould haue I none, but such as I haue, that giue I thee.* Whence wee may conclude that *Euery one may bee a giuer of almes.* For he that hath not the riches of wealth and cannot giue much, let him giue a little according to the measure of his abilitie. Wherefore our Sa-
Mark.12.41. uiour Christ commendeth the liberality of the poor widdow, which cast into the treasury but two mites, which was all that she had.

Those also that haue not money and goods to helpe their neighbour, let them lend the helpe of their bodily labour, of their callings, or the vertues of their soule and body vnto them, and this was *Peters Almes.*

And these whom pouerty, age or subiection (vnto the hard gouernment of others) hath made vnfit for these two: let them exercise their *Liberality*, in praying for the reliefe of those that want, which is the proper calling of *Almes-men, and Hospitall children*; yea it is the dutie of vs all.

This is the doctrine, and I beseech God to stirre vp your minds to the practise of liberalitie in all things towards all men. And remember the poore estate of the ignorant inhabitants of *Virginia.* Cast forth your almes (my brethren of England) and extend your liberality on these charitable workes, which God hath called you to performe. Let not the seruants of superstition, that thinke to merit

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by their good works (as they terme them) goe beyond vs in well doing; neither let them be able to open their mouths againſt vs, and to condemne the religion of our Proteſtation, for want of charitable deeds.

It may bee ſome men will ſay the worke is great, I am not able to relieue it, I anſwer the work is ſuch and ſuch order is now taken, that thoſe that cannot giue much, may be liberal in a little. Thoſe that cannot helpe in monies by reaſon of their pouerty, may venture their perſons hither, & heere not only ſerue God, but helpe alſo theſe poore Indians, and build a ſure foundation for themſelues, but if you can do neither of theſe, then ſend your earneſt prayers to God for the proſperity of this worke.

The firſt point in order, & laſt Article of this cõmandement remaineth now to be handled: which is concerning the perſons to whom we are to bee liberall, that is to all men in generall, who ſtand in need of our releeſe and helpe. For if corne be caſt vpon the waters, or very watry grounds, it cannot proſper or bring forth increaſe: So if good works be beſtowed on vnthankfull or vnable perſons; wee are not to expect a recompence of reward frõ them. From whence wee may gather an argument from the leſſe to the greater: that if wee are to be liberall to ſuch as cannot or will not requite vs, or to ſuch as will not deſerue our kindneſſe, how much more to them, that may deſerue our good will, or will make conſcience (if they can) to be thankfull vnto vs in the beſt manner? So then if we muſt be liberal both to good men and bad; to thankfull and vnthankfull

5. To whom.

thankfull, to our enemies and friends, it followeth that we must be *Charitable* to all men.

Galath.6.10. And this is the rule of S. *Paul*, do good to all, but specially to the houshold of Faith. Though the children of God bee chiefely to be respected: yet are we not to withhold our almes from any one, if they need our helpe. The rule of Christ is answerable: *Matth.5.42.* *Giue him that asketh, and from him that would borrow of thee turne not away. Doe good to them that hate you, and pray for them which hurt you, and persecute you.* And so *Paul* expoundeth this rule of Christ: *Rom.12.20.* *If thine enemie hunger, feed him, if hee thirst, giue him drinke.* If then we must feed and cloath our enemies and persecutors, how much more our friends and helpers; it remaineth then that we must do good to all.

From hence we may take iust occasion to blame the vncharitable disposition of hard hearted rich men, and wealthy Parishes, which suffer multitudes of poore men and women to perish in their quarters for want of their reliefe. The commandement of God is, that there should be no beggers in Israel. But looke into the streets of our Cities, and passe from them into all the quarters of England, and you shall find neither Court nor Countrey, Citie, or Village, without the importunate crauings of those that crie *Giue, Giue.* From hence it is that so many base theeues, and pettie robbers, lurke in euery corner, vntill the common trees of execution hang them vp. From hence it is that so many poore mens children, wanting the charitie of others, to see them brought vp in learning and some honest vocation, were better if they had neuer been borne, then

then to liue in ſuch miſorder, as moſt of them doe. Repent therefore betimes, you able miſers, leſt the woe of Saint *Iames* fall vpon you, leſt God heare the cries and curſes of the poore, and heape miſeries, without meaſure, vpon ſuch miſerable men. And now let me turne your eyes, my brethren of England, to behold the waters of *Virginia*: where you may behold a fit ſubiect for the exerciſe of your *Liberalitie*, perſons enough on whom you may caſt away your *Bread*, and yet not without hope, after many daies to finde it. Yea, I will not feare to affirme vnto you, that thoſe men whom God hath made able any way to be helpefull to this Plantation, and made knowne vnto them the neceſſities of our wants, are bound in conſcience by vertue of this precept, to lay their helping hands to it, either with their purſe, perſons, or prayers, ſo farre forth as God hath made them fit for it. For it is euident that our wiſe God hath beſtowed no gift vpon any man, for their priuate vſe, but for the good of other men, whom God ſhall offer to their *Liberalitie*. *Iames* 5.1.

Wherefore, ſince God hath opened the doore of *Virginia*, to our countrey of England, wee are to thinke that God hath, as it were, by word of mouth called vs in, to beſtow our ſeuerall *Charity* on them. And that this may the better appeare, we haue many reaſons to encourage vs to bee *Liberall* minded and open-handed toward them.

Firſt, if we conſider the almoſt miraculous beginning, and continuance of this plantation, we muſt needs confeſſe that God hath opened this paſſage vnto vs, and led vs by the hand vnto this work.

For the Marriners that were ſent hither firſt to diſcouer this Bay of *Chæſapeac*, found it onely by the meere directions of Gods prouidence: for I heard one of them confeſſe, that euen then, when they were entred within the mouth of the Bay, they deemed the place they ſought for to haue beene many degrees further. The finding was not ſo ſtrange, but the continuance and vpholding of it hath bin moſt wonderfull. I may fitly compare it to the growth of an Infant, which hath been afflicted from his birth with ſome grieuous ſicknes, that many times no hope of life hath remained, and yet it liueth ſtill. Againe, if there were nothing elſe to encourage vs, yet this one thing may ſtirre vs vp to go on cheerefully with it: that the Diuell is a capitall enemy againſt it, and continually ſeeketh which way to hinder the proſperitie and good proceedings of it. Yea, hath heretofore ſo farre preuailed, by his Inſtruments, the couetous hearts of many back-ſliding Aduenturers at home, and alſo by his ſeruants here: ſome ſtriuing for ſuperioritie, others by murmurings, mutinies, & plaine treaſons; & others by fornication, prophanenes, idlenes, and ſuch monſtrous ſinnes; that he had almoſt thruſt vs out of this kingdome, and had indeed quitted this Land of vs, if God had not then (as one awaked out of ſleepe) ſtood vp and ſent vs meanes of great helpe, when we needed moſt, and expected leaſt reliefe. The fa-

uing of thoſe two honorable Knights, Sir *Thomas Gates* and Sir *George Somers*, with Captaine *Newport* and the reſt of the Aduenturers in the Sea Venture, as alſo their happy deliuerance out of thoſe vnhabi-

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ted and vnfrequented (becauſe feared) Ilands of the *Barmudaes*, could proceed from none other, but the ſingular prouidence of God. If this worthie Gouernour, Sir *Thomas Gates*, had bin hindred but one weeke longer, it might be feared that the famine, which had by that time deuoured the moſt of our countrimen heere, would haue conſumed the reſt. And when hee conſidering that his weake meanes was not able to reſtore, or ſuſtaine the burthen of ſuch wofull diſtreſſes, had ſhipped the few remaining for England, and had forſaken with *Hannibals ſighes*, the firſt builded *Iames*-Towne: vpon the ſudden newes met him, of the comming in of that Honorable Lord *La war*, with a freſh ſupplie. Whereupon he preſently returned to the Towne he had ſo lately forſaken. Since, when this Engliſh Colony hath taken better root; and as a ſpreading herbe, whoſe top hath bin often cropped off, renewes her growth, and ſpreads her ſelfe more glorioufly, then before. So this Plantation, which the diuell hath ſo often troden downe, is by the miraculous bleſſing of God reuiued, and daily groweth to more happy and more hopefull ſucceſſe. I haue ſhut vp many things in few words, and haue alleadged this onely to proue vnto vs, that the finger of God hath been the onely true worker heere; that God firſt ſhewed vs the place, God firſt called vs hither, and here God by his ſpeciall prouidence hath maintained vs. Wherefore, by him let vs be encouraged to lay our helping hands to this good work, (yea Gods work) with all the ſtrength of our abilitie.

Secondly, let the miſerable condition of theſe

naked ſlaues of the diuell moue you to compaſſion toward them. They acknowledge that there is a great good God, but know him not, hauing the eyes of their vnderſtanding as yet blinded: wherefore they ſerue the diuell for feare, after a moſt baſe manner, ſacrificing ſometimes (as I haue heere heard) their owne Children to him. I haue ſent one Image of their god to the Counſell in *England*, which is painted vpon one ſide of a toad-ſtoole, much like vnto a deformed monſter. Their Prieſts (whom the call *Quiokoſoughs*) are no other but ſuch as our Engliſh Witches are. They liue naked in bodie, as if their ſhame of their ſinne deſerued no couering: Their names are as naked as their bodie: they eſteeme it a vertue to lie, deceiue and ſteale as their maſter the diuell teacheth them. Much more might be ſaid of their miſerable condition, but I refer the particular narration of theſe things to ſome other ſeaſon. If this bee their life, what thinke you ſhall become of them after death? but to be partakers with the diuell and his angels in hell for euermore. Wherefore my brethren, put on the bowels of compaſſion, and let the lamentable eſtate of theſe miſerable people enter in your conſideration: One God created vs, they haue reaſonable ſoules and intellectuall faculties as well as wee; we all haue *Adam* for our common parent: yea, by nature the condition of vs both is all one, the ſeruants of ſinne and ſlaues of the diuell. Oh remember (I beſeech you) what was the ſtate of *England* before the Goſpell was preached in our Countrey? How much better were we then, and

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concerning our ſoules health, then theſe now are? Let the word of the Lord ſound out that it may be heard in theſe parts; and let your faith which is toward God ſpread it ſelfe abroad, and ſhew forth the charitable fruits of it in theſe barren parts of the world: *And let him know that he which hath conuerted a ſinner from going a ſtray out of his way, ſhall ſaue a ſoule from death, and hide a multitude of ſinnes.*

But if any of vs ſhould miſdoubt that this barbarous people is vncapable of ſuch heauenly myſteries, let ſuch men know that they are farre miſtaken in the nature of theſe men, for beſides the promiſe of God, which is without reſpect of perſons, made as well to vnwiſe men after the fleſh, as to the wiſe, &c. let vs not thinke that theſe men are ſo ſimple as ſome haue ſuppoſed them: for they are of bodie luſtie, ſtrong, and very nimble: they are a very vnderſtanding generation, quicke of apprehenſion, ſuddaine in their diſpatches, ſubtile in their dealings, exquiſite in their inuentions, and induſtrious in their labour. I ſuppoſe the world hath no better marke-men with their bow and arrowes then they be; they will kill birds flying, fiſhes ſwimming, and beaſts running: they ſhoote alſo with meruailous ſtrength, they ſhot one of our men being vnarmed quite through the bodie, and nailed both his armes to his bodie with one arrow: one of their Children alſo, about the age of 12. or 13. yeares, killed a bird with his arrow in my ſight. The ſeruice of their God is anſwerable to their life, being performed with great feare and attention, and many ſtrange dumb ſhewes vſed in the ſame, ſtret-

ching forth their limbes and ſtraining their bodie, much like to the counterfeit women in *England* who faine themſelues bewitched, or poſſeſſed of ſome euill ſpirit.

They ſtand in great awe of their *Quiokoſoughs* or Prieſts, which are a generation of vipers euen of Sathans owne brood. The manner of their life is much like to the popiſh Hermits of our age; for they liue alone in the woods, in houſes ſequeſtred from the common courſe of men, neither may any man bee ſuffered to come into their houſe or to ſpeake with them, but when this Prieſt doth call him. He taketh no care for his victuals, for all ſuch kinde of things both bread and water, &c. are brought vnto a place neere vnto his cottage and there are left, which hee fetcheth for his proper neede. If they would haue raine, or haue loſt any thing, they haue their recourſe to him, who coniureth for them, and many times preuaileth. If they be ſicke, he is their Phyſition, if they bee wounded he ſucketh them. At his command they make warre and peace, neither doe they any thing of moment without him. I will not bee teadious in theſe ſtrange Narrations, when I haue more perfectly entered into their ſecrets, you ſhall know all. Finally, there is a ciuill gouernement amongſt them which they ſtrictly obſerue, and ſhew thereby that the law of Nature dwelleth in them: for they haue a rude kinde of Common-wealth, and rough gouernement, wherein they both honour and obey their Kings, Parents, and Gouernours, both greater and leſſe, they obſerue the limits of their owne poſſeſſions,

poſſeſſions, and incroach not vpon their neighbours dwellings. Murther is a capitall crime ſcarce heard of among them: adultery is moſt ſeuerely puniſhed, and ſo are their other offences. Theſe vnnurtured grounds of reaſon in them, may ſerue to incourage vs: to inſtruct them in the knowledge of the true God, the rewarder of all righteouſneſſe, not doubting but that he that was powerfull to ſaue vs by his word, when we were nothing, wil be mercifull alſo to theſe ſonnes of *Adam* in his appointed time, in whom there bee remaining ſo many footſteps of Gods image. Wherefore you wealthy men of this world, whoſe bellies God hath filled with his hidden Treaſure: truſt not in vncertaine riches, neither caſt your eyes vpon them; for riches taketh her to her wings as an Eagle, and flieth into Heauen. But *bee rich in good works ready to diſtribute or communicate.* How ſhamefully doe the moſt of you either miſerably detaine, or wickedlie miſpend Gods goods, whereof hee made you his ſtewards? The Couetous perſon ſeekes to hide his talent from the good of others and himſelfe, honouring it as his God, which ſhould be his ſeruant. The Prodigall men of our land make haſt to fling away Gods treaſures, as a greeuous burthen which they deſire to be eaſed of. Some make no ſcruple at it, to ſpend yearely an hundred pounds, two, three, fiue hundred, and much more about dogs, haukes and hounds and ſuch ſports; which will not giue fiue hundred pence to the releefe of Gods poore members. Others will not care to loſe two or three thouſand pound in a night, at Cards and Dice, and

Prou. 23. 5. 1. *Tim.* 6.

yet

yet ſuffer poore *Lazarus* to periſh in their ſtreets for want of their *Charitable Almes*. Yea diuers will hyer gardens at great rents, and build ſtately houſes for their whoores, which haue no compaſſion on the Fatherleſſe and widdowes. How much better were it for theſe men to remember the afflictions of *Ioſeph*, to extend the bowels of their compaſſion to the poore, the fatherles, afflicted and the like, then to miſpend that which they muſt giue a ſtraite account of at the day of iudgement? Are not theſe miſerable people heere better then hawks, hounds, whores and the like? O you that ſpend ſo much on them, thinke it no diſhonour to your perſons, no impoueriſhing to your ſtate, to beſtow ſomewhat to the raiſing vp of Chriſts kingdome, and maintenance of ſo holy and heauenly an action as this is, God of his goodneſſe that hath giuen you abilitie to performe it, make you willing to help it forward with the beſt of your power.

For after many daies thou ſhalt find it. Hitherto haue we ſpoken of the commandement and the ſeuerall branches of the ſame: Now follows the reaſon of this Commandement which the Holy Ghoſt vſeth heere to ſtir vs vp vnto liberality, which is taken from the reward which wee ſhall haue of our well-doing, *for after many daies thou ſhalt find it*, the ſome of which reaſon is, that though God doe not preſently reward our well doing, but doe defer the requitall of it for many daies, yet thy good works ſhall not periſh, but God at the appointed time, ſhall abundantly recompence thy liberality. Out of this reaſon wee may gather two notable concluſi-

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ons touching the reward of liberality. First wee may conclude from hence, that God doth not alwaies giue a present reward to the good works; he doth for the most part defer his rewards manie daies, sometimes many yeares, yea sometimes euen till death it selfe, when hee will neuer cease to reward vs according to our works, with vnspeakeable ioyes of blessed immortality. And the wisdome of God doth thus defer his rewards for most singular reasons. For if God should presently reward good works, who then would not be a prodigall giuer, who then would bee a faithfull giuer? For when a man is certaine of present gaine he will not spare to giue abundantly, because he seeth an exceeding profit ready to be put into his hands for so doing: and this would stirre vp the most couetous wretch in the world to be liberall, gaping out of meere couetousnesse, after an ouer-plus of reward. Wherefore God hath made the time and condition of his rewards doubtfull; that we might not bee couetous of the benefit: but that he might exercise our faith, and teach vs with patience of hope to expect the appointed time of his reward. The principall point of perfect charity is, that wee giue in faith, whose true nature is to depend vpon God for the good successe of our almes, *for Faith is the ground of things that are hoped for, & the euidence of things that are not seene:* now if we should haue the reward of good works in the view of our eies, and ready as it were to be put into our hands, what place would then be left for practise of faith whose obiect is vnseene, whose hopes bee of afterwards? Wherefore Heb. 11. 1.

1.*Tim.*6. *S. Paul* aduiseth *Timothy* to charge them that bee rich in this world to be rich in good works, not for any present reward which they were to haue, but onely for the benefits to come, *laying vp (saith he) in store for themselues a good foundation, against the time to come, that they may obtaine eternall life.* The *Acts* 10.4. message which God sent to *Cornelius* by his Angell is worthy to be noted of vs. *Thy prayers* (saith the Angell to him) *and thine almes are come vp into remembrance before God. Cornelius* was a man that had giuen much almes to the poore, which God did not presently reward, for hee did seeme rather to haue forgotten his liberality, wherefore now hee saith that his almes are come vp into remembrance, the meaning whereof must needs bee, that though God did seeme to neglect his liberality, yet he had not forgotten his almes, but now meant to 2.*Kings*.4.10. reward them. The Shunamite woman that Prouided a chamber, table, stoole, and candlestick for *Acts*.9.36. *Elisha*. And *Tabitha*, which is *Dorcas*, that was so full of good works and almes-deeds which she did, were both at the first view rather punished for their good works, then presently rewarded: for the first lost her onely sonne, the second fell sicke, and vntimely died. But marke the ende, God forgat not to requite them, euen in this world, for the Shunamite had her sonne restored to her aliue by the prayer of *Elisha*: and *Dorcas* by the ministery of *S. Peter* was raised againe to life. By this that hath bin said, it may easily appeare, that God dooth out of his infinit wisdome defer the time, & prolong (many daies for the most part) the reward of our almes

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and liberality; from whence we may learne, that it is the propertie of true charity to neglect the present reward. For Loue the mother of liberality is not couetous, but is bountifull, it beleeueth all things, it hopeth all things: and Faith the grounde and first pedegree of right giuing, doth not make haſt, but repoſeth it ſelfe vpon the expectation of hope. Wherefore in communicating our goods, and diſtributing our almes, let vs haue no couetous eye, ayming at the preſent profit: but let vs depend with faith vpon the future bleſſing which ſhall come in due ſeaſon. For if wee would thoroughly conſider the thing as it is, wee ſhall finde that all the reward of our well doing comes not from any merit or deſert of ours, but onely from the meere mercy of God. What man can ſay that the goods which he poſſeſſeth be his owne? Or what haue wee that we haue not receiued? When wee haue made the moſt and beſt of our ſelues, we are but the ſtewards of Gods goods, and the Almners of his purſe. Why then ſhould wee looke to be payed extraordinarily for the giuing of that which is not our owne, but which wee are commaunded by our Maſter to beſtow? We haue more need to pray with *Dauid*, *O Lord if thou bee extreame to marke what is done amiſſe, who may abide it?* And to confeſſe, that when wee haue done all that we can, we are but vnprofitable ſeruants. It follows then that all the good which we doe receiue, comes not from our deſerts, but onely from the riches of Gods bountie, which rewardeth vs according to our works done, without any deſert of ours whatſoeuer. Wherefore the eyes of li-

1. *Cor.* 13.

Iſa. 28. 16.

Pſal. 130. 3.

Luke 17. 20.

berality do not looke after the reward of the worke, but they ſearch how to do the worke, how to giue the almes, ſo as that they may bee pleaſing to God, and of him accepted, and by him (if hee ſee it good) rewarded.

Let then your liberall minds (you honorable and charitable Aduenturers of *Virginia*) be ſtirred vp to caſt your almes on the waters of *Virginia*, without hope of preſent profit. The baſe affections of the Vſurer will not looke for the ouerplus of encreaſe, vntill the couenanted time of his loane be expired. The husbandman caſting his ſeed into the earth, waiteth vpon God vntil Harueſt for a fruitful crop: verily he that beleeueth doth not make haſte. Be not ouer haſtie with God: God will not yet reward you, that he may make you more famous in the world, that the world may ſee your zeale, and beare witneſſe to the patience of your faith, not to greedie haſte of couetous deſires. The worke is honourable, and now more then euer, ſuſtained by moſt honorable men. O let vs not then be weary of well doing: fortie yeares were expired, before *Iſrael* could plant in Canaan, and yet God had called them by the word of his mouth, had led them himſelfe by an high hand. Yet may you boldly looke for a ſhorter time of reward. The returnes which you haue from the Eaſt Indies, though they be exceeding rich, yet is the aduenture doubtfull, the expence chargeable, and the expectation of returne, of three yeares continuance.

Let me aduiſe you to be as liberall in aduenture hither, and I dare affirme, that by Gods aſſiſtance,

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your profitable returnes ſhall be of more certainty, and much ſhorter expectation. Remember, I beſeech you, how many liues were loſt, how many yeares were ſpent, what diſcouragements, what great loſſes the Aduenturers of Spaine and Portugale ſuffered and vnder-went, before they could be ſetled in the Weſt Indies, or receiue any profitable returne from thence: and now behold what rich loads, what profitable returnes are yearely ſhipped from thence. Shall our Nation, hitherto famous for noble attempts, and the honorable finiſhing of what they haue vndertaken, be now taxed for inconſtancie, and blamed by the enemies of our proteſtation, for vncharitableneſſe? Yea, ſhall we be a ſcorne among Princes, and a laughing ſtocke among our neighbour Nations, for baſely leauing what we honorably began; yea, for beginning a Diſcouerie, whoſe riches other men ſhall gather, ſo ſoone as wee haue forſaken it? Awake you true hearted Engliſh men, you ſeruants of Ieſus Chriſt, remember that the Plantation is Gods, and the reward your Countries. Wherefore, aime not at your preſent priuat gaine, but let the glory of God, whoſe Kingdome you now plant, & good of your Countrey, whoſe wealth you ſeeke, ſo farre preuaile with you, that you reſpect not a preſent returne of gaine for this yeare or two: but that you would more liberally ſupplie for a little ſpace, this your Chriſtian worke, which you ſo charitably began. As for thoſe ſpirits of ſlander, whom the Diuell hath ſtirred vp to ſpeak euill of this good Land, and to weaken the hands of our brethren, leſt they ſhould go forward,

and pull Satan out of his Dominions. Let them take heed, leſt the puniſhment of *Shammua* and his nine companions, the faithleſſe ſearchers of the Land of Canaan, do befall them: and that they neuer liue to taſte of the commodities of this good Land.

But leſt I may ſeeme to exhort you to an vnprofitable *Liberalitie*, or to argue God of forgetfulnes to thoſe that ſerue him faithfully: heare now what a comfortable promiſe of reward God hath made vnto vs in theſe words: which is, *That after many dayes we ſhall find.* If God ſhould haue commanded vs to caſt away without finding, ſome diſcouragement there might haue been to our weake nature; but ſince God hath aſſuredly promiſed vs, that we ſhall find in the end, who will not obey the command? who will not be *Liberall*. God hath been alwayes found true in his word, moſt faithfull in his promiſes. If God do promiſe *Abraham* that his ſeed ſhall inherit the Land of Canaan: *Abrahams* poſteritie ſhall after many daies in the appointed time be planted peaceably in the land of Canaan If God promiſe *Salomon* wiſdome and riches: *Salomon* ſhall be wiſer and richer then any Ptince of the earth. If God promiſeth that he will giue his onely Sonne, that whoſoeuer beleeueth in him ſhall not periſh, but haue life euerlaſting: his Sonne Ieſus Chriſt ſhal be borne into the world at the appointed time, and vndergoe the weight of Gods wrath for redemption of beleeuers. Shall God then faithfully performe all his promiſes in ſo great matters, and be vnfaithfull in leſſer matters: oh let no ſuch baſe conceit

Geneſ. 12.

1. *King.* 1.

Iohn 3.

ceit of the Almightie enter into our minds, as to thinke that he that ſpared not his owne Sonne, to performe his promiſes to vs, will be ſo vnmindfull of vs in ſo ſmall a thing. The promiſes of God are many, and moſt bountifull. *There is that ſcattereth* (ſaith *Salomon*) and is more encreaſed: and in the next verſe hee addeth: *The liberall perſon ſhall haue plentie*, or (as the Hebrew text is) *The ſoule of bleſſing ſhall be made fat, and hee that watereth, ſhall alſo haue raine.* Moſt comfortable is the promiſe of *Liberalitie*, ſet downe by *Iſaiah*, Chap. 58. 8. *And if thou be liberall, thy light ſhall breake forth as the morning, and thy health ſhall grow ſpeedily: thy righteouſneſſe ſhall goe before thee, and the glory of the Lord ſhall embrace thee.* What can be ſaid more to encourage vs? Yet *Salomon* addeth: *He that hath mercie on the poore, lendeth vnto the Lord; and the Lord will recompence him what he hath giuen.* Wherefore, what is with *Liberality* giuen, is not caſt away, but lent vnto the Lord, vnto him that is able to repay vs, for both the heauen and the earth are his; and who is alſo willing to recompence it, for he hath promiſed ſo to do, and confirmed his word and promiſes by the *Sacraments*, his ſeales. We do willingly lend to a good Creditor, eſpecially if we haue his bond, with his hand and ſeale to pay vs. What, ſhall we truſt man, and diſtruſt God? O far be it from vs, my brethren, let no ſuch diſtruſt poſſeſſe our vncharitable minds. If we deſire any more promiſes, let vs obſerue what counſell Chriſt gaue vnto the Phariſies: *Giue almes of thoſe things which you haue, and behold all things ſhall bee cleane vnto you*: which is as much, as if he ſhould ſay,

Rom. 8. 32.

Prou. 10. 24.

Prou. 19. 17.

Pſalme 24.

Luke 11. 41.

giue

giue almes, be liberall; for in ſo doing, your goods ſhall be ſanctified vnto you, and you ſhall attaine to an holy and pure vſe of your goods. The Scripture is plaine in this point.

I will now come therefore to giue you a view in briefe, of thoſe commodities and rewards that we ſhall find heere, after not many, but a few dayes.

Firſt, our *Liberalitie* grounded on faith, and practiſed in loue, will be a meanes to helpe our ſoules forward in their paſſage to heauen; for they are the high-way and trodden path, wherein wee muſt walke to euerlaſting life. Therefore, the more any man abounds in good workes, the more comfortable ſhall be his paſſage.

Secondly, they are ſuch neceſſarie fruits of faith, that faith cannot goe without them: for where no good workes are, there is no faith; and where true ſauing faith is, there will be ſhewed good workes; yea, we cannot hold true faith from doing good: reade for the proofe of this, the Epiſtle of Saint *Iames*, and the firſt Epiſtle of Saint *Iohn*, beſides the places which we haue heretofore alleaged.

Thirdly, *Liberalitie* is a notable meanes againſt couetouſneſſe: for where true Charitie dwels, there is no roome left for Couetouſneſſe to harbour in: two contraries cannot be both at once in one ſubiect; God and the Diuell will not dwell together, neither can Couetouſnes and Liberalitie be linked together in one breaſt.

Thus ſhall the Lord abundantly reward our ſoules for our liberalitie, and many waies more beſides if we bee truly charitable. But the bountie of God

God would haue vs to taſt of ſome temporall bleſſings beſides, and after a few daies, if we be cheerefull giuers, returne a plentifull reward home vnto vs. Wherefore that I might content the longing minds of euery man, I thought it fit in the laſt place to recite a few commodities which in ſhort time we may finde here in *Virginia*, for the charitie beſtowed in this Plantation. The whole Continent of *Virginia* ſituate within the degrees of 34. and 47. is a place beautified by God, with all the ornaments of nature, and enriched with his earthly treaſures: that part of it, which we already poſſeſſe, beginning at the Bay of *Chaſapheac*, and ſtretching it ſelfe in Northerly latitude to the degrees of 39. and 40. is interlined with ſeuen moſt goodly Riuers, the leaſt whereof is equall to our Riuer of Thames: and all theſe Riuers are ſo neerely ioyned, as that there is not very much diſtance of drie ground betweene either of them, and thoſe ſeuerall maine lands are euery where watered with many veines or creekes of water, which ſundrie waies doe ouerthwart the land, and make it almoſt nauigable from one Riuer to the other. The commoditie whereof to thoſe that ſhall inhabite this land is infinite in reſpect of the ſpeedie and eaſie tranſportance of goods from one Riuer to the other. I cannot better manifeſt it vnto you, but in aduiſing you to conſider whither the water or land hath beene more beneficiall to the *Low-Countries*: but here we ſhall haue the commoditie both of water and land more readie with leſſe charge and labour then hath been beſtowed by them in turning land into water.

As 14. or 16. miles.

The Riuer which wee inhabit (commonly called *Powhatans* Riuer) ebbeth and floweth 140. miles into the maine; at the mouth whereof are the two Forts of *Henrico* and *Charles*: 42. miles vpward is the first and mother Christian towne seated, called *Iames-Towne*, and 70. miles beyond that vpward, is the new towne of *Henrico* built, and so named in the memorie of the Noble Prince *Henry* of lasting and blessed memorie: tenne miles beyond this Towne is a place called the *Fals*, because the Riuer hath there a great descent falling downe betweene many minerall Rocks which bee there: twelue miles farther beyond this place is there a Christall Rocke wherewith the Indians doe head many of their arrowes: three dayes iourney from thence is there a rocke or stonie hill found, which is in the top couered all ouer with a perfect and most rich siluer oare. Our men that went to discouer those parts had but two iron pickaxes with them, and those so ill tempered that the points of them turned againe and bowed at euery stroake, so that wee could not search the entrailes of ỳ place, yet some triall was made of that oare with good successe, and argument of much horpe. Sixe daies iourney beyond this Mine a great ridge of high hils doe runne along the maine land, not farre from whom the Indians report a great Sea doth runne, which we commonly call a *South Sea*, but in respect of our habitation is a *West Sea*, for there the Sunne setteth from vs. The higher ground is much like vnto the molde of *Frante*, clay and sand being proportionably mixed together at the top; but if we digge

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any depth (as wee haue done for our bricks) wee finde it to bee redde clay, full of gliſtering ſpangles. There bee many rockie places in all quarters; and more then probable likelihoods of rich Mines of all ſorts: though I knew all, yet it were not conuenient at this time that I ſhould vtter all, neither haue we had meanes to ſearch for any thing as wee ought, thorough preſent want of men, and former wants of prouiſion for the belly. As for Iron, Steele, Antimonium, and *Terra ſigillata*, they haue rather offered themſelues to our eyes and hands, then bin ſought for of vs. The aire of the Countrey (eſpecially about *Henrico* and vpward) is very temperate and agreeth well with our bodies. The extremitie of Sommer is not ſo hoat as *Spaine*, nor the colde of Winter ſo ſharpe as the froſts of *England*. The Spring and Harueſt are the two longeſt ſeaſons and moſt pleaſant, the Summer and Winter are both but ſhort: The Winter is for the moſt part drie and faire, but the Summer watered often with many great and ſuddaine ſhewers of raine; whereby the cold of Winter is warmed, and the heate of Summer cooled. Many haue died with vs heretofore thorough their owne filthineſſe and want of bodilie comforts for ſicke men; but now very few are ſicke among vs: not aboue three perſons amongſt all the inhabitants of *Henrico*; I would to God our ſoules were no ſicker then our bodies, and that other of Gods bleſſings were as generall and common as the bodilie health. I haue ſeene it by experience, and dare boldly affirme it, that ſickneſſe doth more rage in *England* quarterly, then heere

yearely. I doubt that hereafter when our Hospitall or Gueſt-houſe is built vp, you heare of many more cut off by the ſword of Iuſtice (vnleſſe the better people be ſent ouer) then periſhed by the diſeaſes of the Countrey.

The naturall people of the Land are generallie ſuch as you heard of before. A people to be feared of thoſe that come vpon them without defenſiue Armour, but otherwiſe faint-hearted (if they ſee their Arrowes cannot pearce) and eaſie to bee ſubdued. Shirts of Male, or quilted cotten coates are the beſt defence againſt them. There is but one or two of their pettie Kings, that for feare of vs haue deſired our friendſhip; and thoſe keepe good quarter with vs being very pleaſant amongſt vs, and (if occaſion be) ſeruiceable vnto vs. Our eldeſt friends bee *Pipſco* and *Choapoke*, who are our ouertwhart neighbours at *Iames-Towne*, and haue been friendly to vs in our great want. The other is the *Werewance* of *Cheſcheak*, who but lately traded with vs peaceably. If we were once the maſters of their Countrey, and they ſtoode in feare of vs (which might with few hands imployed about nothing elſe, be in ſhort time brought to paſſe) it were an eaſie matter to make them williugly to forſake the diuell, to embrace the faith of Ieſus Chriſt, and to be baptized. Beſides, you cannot eaſilie iudge how much they would be auaileable to vs in our diſcoueries of the Countrey, in our buildings and plantings, and quiet prouiſion for our ſelues, when wee may peaceably paſſe from place to place without neede of armes or guarde.

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The meanes for our people to liue and ſubſiſt here of themſelues are many and moſt certaine both for Beaſts, Birds, Fiſh, and Hearbes. The beaſts of the Countrey are for the moſt part wilde: as Lions, Beares, Wolues and Deare: Foxes blacke and read, Rakowns, Beuers, Poſſowns, Squerrels, Wilde-Cats, whoſe skinnes are of great price, and Muske-Rats which yeelde Muske as the Muske-Cats doe. There be two kindes of beaſts amongſt theſe moſt ſtrange: one of them is the female Poſſown, which will let forth her young out of her bellie, and take them vp into her bellie againe at her pleaſure without hurt to her ſelfe, neither think this to be a Trauellers tale, but the very truth; for nature hath framed her fit for that ſeruice, my eyes haue been witnes vnto it, and we haue ſent of them and their young ones into *England*. The other ſtrange conditioned creature is the flying Squirrell, which thorough the helpe of certaine broad flaps of skin growing on each ſide of her forelegs, will flie from tree to tree 20. or 30. paces at one flight and more, if ſhe haue the benefit of a ſmall breath of winde. Beſides theſe, ſince our comming hither, wee haue brought both Kine, Goates, and Hogges, which proſper well, and would multiplie exceedingly if they might bee prouided for. This Countrey beſides is repleniſhed with birds of al ſorts which haue bin the beſt ſuſtenance of fleſh, which our men haue had ſince they came; alſo Eagels and Haukes of all ſorts, amongſt whom are Auſprech, fiſhing Hauke, and the Cormorant. The woods be euery where ful of wilde Turkies which abound, and will runne as

ſwift as a Grey-hound. In winter our fields be full of Cranes, Herons, Pigeons, Partridges and Blackbirds: the riuers and creekes bee ouer ſpread euery where with water foule of the greateſt and leaſt ſort, as Swans, flocks of Geeſe & Brants, Duck and Mallard, Sheldrakes, Dyuers, &c. beſides many other kinds of rare and delectable birds, whoſe names and natures I cannot yet recite, but we want the means to take them. The Riuers abound with Fiſh both ſmall and great: the ſea fiſh come into our Riuers in March, and continue vntill the end of September: great ſculles of Herings come in firſt: Shads of a great bigneſſe, and Rock-fiſh follow them. Trouts, Baſe, Flounders, and other daintie fiſh come in before the other bee gone: then come multitudes of great Sturgeons, wherof we catch many, and ſhould do more, but that we want good nets anſwerable to the breadth and deapth of our Riuers: beſides our channels are ſo foule in the bottome with great logs and trees, that we often break our nets vpon them. I cannot reckon nor giue proper names to the diuers kinds of freſh fiſh in our riuers; I haue caught with mine angle, Pike, Carpe, Eele, Perches of ſixe ſeuerall kindes, Crea-fiſh and the Torope or little Turtle, beſides many ſmaller kinds. Wherfore, ſince God hath filled the elements of earth, aire, and waters with his creatures, good for our food and nouriſhment, let not the feare of ſtaruing hereafter, or of any great want, diſhearten your valiant minds from comming to a place of ſo great plentie: if the Countrey were ours, and meanes for the taking of them (which ſhortly I hope ſhall bee brought to

paſſe,)

paſſe,) then all theſe ſhould be ours: we haue them now, but we are fain to fight for them, then ſhould we haue them without that trouble. Feare not then to want food, but onely prouide meanes to get it here. We haue ſtore of wild-foule in *England*, but what are they better for them that cannot come by them, wanting meanes to catch them, euen ſuch is and hath been our caſe heretofore.

But theſe are not all the commodities which we may finde heere: for the earth will yeelde much more fruite to our induſtrious labours, as hath been proued by the Corne and other things which wee haue planted this laſt yeare. I haue made proofe of it with the helpe of three more, being a ſtranger to that buſines and hauing not a bodie inured to ſuch labour, and ſet ſo much corne, *horis ſucceſſiuis vnius ſeptimanæ*, in the idle howres of one weeke, as will ſuffice me for bread one quarter of a yeare: and one commoditie is beſides in this corne, that from the time of ſetting, vnto the time of gathering, fiue moneths will abundantly ſuffice: for we ſet corne from the beginning of March, vntil the end of May, and reape or gather in Iulie, Auguſt & September. Our Engliſh ſeeds thriue very well heere, as Peaſe, Onions, Turnips, Cabbages, Coleflowers, Carrets, Time, Parſeley, Hyſop, Marioram, and many other whereof I haue taſted and eaten.

What ſhould I name vnto you the diuers ſorts of Trees, ſweete woods and Phyſicall plants: the diuers kinds of Oakes and Walnut-trees. The Pines, Pitch-trees, Soape-aſhes trees, Saſſafras, Cedar, Aſh, Maple, Cyprus, and many more which I dailie ſee, and

and admire at the beautie and riches which God hath beſtowed vpon this people, that yet know not how to vſe them.

Wherefore you (right wiſe and noble Aduenturers of *Virginia*) whoſe hearts God hath ſtirred vp to build him a Temple, to make him an houſe, to conquer a Kingdome for him here: be not diſcouraged with thoſe many lamentable aſſaults that the diuell hath made againſt vs: he now rageth moſt, becauſe he knoweth his kingdome is to haue a ſhort end. Goe forward boldly, and remember that you fight vnder the banner of Ieſus Chriſt, that you plant his Kingdome, who hath already broken the Serpents head: God may deferre his temporall reward for a ſeaſon, but be aſſured that in the end you ſhall find riches and honour in this world, and bleſſed immortality in the world to come. And you my brethren my fellow labourers, ſend vp your earneſt prayers to God for his Church in *Virginia*, that ſince his harueſt heere is great, but the labourers few, hee would thruſt forth labourers into his harueſt; and pray alſo for mee that the miniſtration of his Goſpell may be powrefull and effectuall by me to the ſaluation of many, and aduancement of the kingdome of Ieſus Chriſt, to whom with the Father and the holy Spirit, bee all honour and glorie for euermore, *Amen.*

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